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THE LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

EDITED BY V. V. RAMAṆAN, F.Z.S. (LOND.), ETC.

A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or ŠAIVA-SIDDHĀNTA Philosophy and Mysticism, and Indo-Dravidian Culture.

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The following Mystic Treatises will shortly be issued by the "Āgamic Bureau" Department of **"The Light of Truth"**, *Madras, N.C*:—

1. A second edition of the English Translation of the Tamil Śivajñānabodham of Meykaṇḍatevar with an amplified introduction, and additional elucidative notes, being largely extracts from the Rev. H. R. Hoisington's Translation, the Drāviḍamahāpāḍiyam of Śivajñānayogi and other Tamil commentaries, and the Sanskṛit scholia of Śivāgrayogi and others: by J. M. Nallasvāmi Piḷḷai, Esq., B.A., B.L., and V. V. Ramaṇan, Esq., F.Z.S. (LOND.)., ETC. This is *the* Text-book for students of Hindu Mysticism.

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4. An English Translation of the Sanskrit Text and Sanskrit Commentaries of Śiva-jñāna-bodham of the great Raurava-Āgama, with an Introduction and notes by V. V. Ramaṇan, Esq., F.Z.S. (LOND.)., ETC. [This edition will contain the full text of both the Sanskrit original and the Sanskrit commentaries].

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The Manager,

"THE LIGHT OF TRUTH,"

Madras, N.C.

THE
LIGHT OF TRUTH
OR THE
SIDDHĀNTA DĪPIKĀ
A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

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ASTROLOGY FROM AN OCCULT STANDPOINT.

In many parts of the world records have been found that suggest a universal belief in Astrology, traces of its teachings having been discovered in all nations of the earth, whether they be living, or dead.

For in very ancient civilizations a knowledge of astrology appears to have been essential to those who held high official positions, and more especially to those who were connected with the religious welfare of the nations. In the light of recent occult information there is good reason why astrology should reveal the fundamental and abstract ideas of cosmogony, also why our earliest teachers of humanity were known as Divine Kings. In this respect it is closely allied to Theosophy which supports the teachings of ancient philosophers that "God is an intelligent Spirit, incorporeal, eternal, immovable, indivisible, and the Mover of all things", and that all things are an emanation of Deity.

A study of astronomy, and its further expansion into a more metaphysical study of astrology must inevitably enlarge our conception of the universe. Astronomy teaches the theory of innumerable Solar systems, the vastness and fullness of space, and the orderly motions of the heavenly bodies. Astrology accepts these theories and becomes an exceedingly practical study by confining the attention of its students to the solar system in which we dwell; considering the solar orb as the centre of that system, and 'the outward glory' or, in more material terms, 'the physical body' of the Logos, and the planets, as the vehicles of His ministering angels, the Lords or Rulers, who carry out His Will.

The rise and fall of nations, the decadence of empires, and the mighty changes that periodically take place upon our globe are all mapped out in the heavens. Scribes may err, scriptures may lose their potency, and religions may fall into decay, but the heavens falter never.

The whole cyclic story of the descent of spirit into matter, and its rise again to a self-conscious knowledge of itself, is told in plain and poetic language to all who can blend the concrete and subjective mind into the ideal comparison which intuitively perceives the existence of a perfect correspondence between the the moving lives and forms.

The Logos whose life is ever permeating our solar system is an intelligent Spirit. His ministers, whose mansions we see as the planets, are mighty Intelligences, and with the slow but sure expansion of our own individual intelligence, we shall more clearly see the skilful parts they are playing in the moulding and shaping of the universe in which we live. To those who study astrology theologised, the universe is a simple unfolding of the life of the Logos within His own system. In the mineral kingdom this life is sleeping, in the vegetable it is awakening, in the animal it is conscious, in the man it is self-conscious, and in the god it is super-conscious. Astrology interprets this idea in a series of simple and uncompounded symbols. A single step in mathematics produces a more complex series, to be still further compounded as the symbology becomes more and more detailed.

The Circle, O, is the symbol of the Sun, astrologically representing spirit, mind, individuality, and the unit ray of consciousness. The half circle, Ↄ, is the symbol of the Moon, representing the animal and human states of the Soul, the changing modes of consciousness, the emotions, feelings, sensations, and the fluctuating personality. The Cross, X, is the symbol of matter in its dense form, the earth, the physical body.

"Take up thy Cross and follow Me", is a mystical saying, to be intelligently understood by the philosopher, and completely realised by the occultist or the mystic.

Our body erect, with arms extended is the symbolic cross; our hands entwined, and knees bent is the symbol of the soul in prayer and supplication; the body composed in easy posture, and enveloped by a meditative or contemplative mind is the symbol of the spirit seeking union with the source of which it is a "divine fragment."

It is the complexity of man and the compounding of the symbols that represent him as he advances in evolution, which make the science of astrology so difficult to understand from any other standpoint than an occult or mystical one.

The spirit, or life, of God having become involved in matter, has to evolve, to return back to its simple and uncompounded state, *plus* all the experience it has gained during the pilgrimage.

"The pupil must regain the *child-state he has lost* ere the first sound can fall upon his ear". Thus spake one whom the writer will never cease to revere.

Lost amid the innumerable threads of matter, his Karma binds him to the wheels of necessity, and life after life he spins the web of a finer, or coarser, nativity.

To all who discountenance psychic impressions, or doubtful mediumship, and those whose temperaments are not sufficiently receptive to favour clairvoyant methods, or whose minds are not flexible enough to respond to those who have attained to super-consciousness, astrology contains a wonderful mine of real higher knowledge. It proves and explains the unity of spirit amid the diversity of forms. It shows the utility and necessity for the inequalities of the human race, and above all it leads to a tolerance that is compelled by the knowledge that no two persons can be born exactly alike, and although there may be a certain number of fixed temperaments, the combinations of those temperaments are as manifold as the combinations of a kaleidoscope.

A. L.

THE PSYCHOLOGY OF THE SHAḌADHVANS.*

SISTERS AND BROTHERS IN GOD!

AT the very threshold of our subject, the enquiry begins, "What are *Adhvans* ?". The term Adhvans can be translated into 'paths' or 'roads', and consequently the Shaḍadhvans, into 'six paths' or 'six roads'. Then comes the question, what sort of roads are these six Adhvans and what are their characters or characteristics? The answer is they constitute the tissues of which the little world called Man or microcosm, and the large Universe called macrocosm are built. The Adhvans are thus the structural elements of the form-side of the Lord's Creation. In the miniature Universe called Man they make up, *par excellence*, that portion of his corporeal nature which absorbs all the effects of his *karma-mala*, the various *saṁskāras* and *vāsanas* which he inherits from a hoary past, which leave their mark on his soul and which renders a tiresome round of metempsychosis so necessary in order that the consequences of his acts may be fully reaped by himself and that, in his own interests[1]. This is one function of the Adhvans. The other function is their use as instruments, for his furtherence in the culture of his soul, in this probationary school of our visible universe. The Shaḍadhvans are consequently six strands of matter-made stuff which enter into the corporeal composition of man, and they serve not only to register and in some cases to take the colour of his *karma-mala* and even undergo a metamorphosis, but also to render

* A Discourse delivered by Mr. V. V. Ramaṇan, F.Z.S. (Lond)., etc., on the 29th December 1909, at the Hall of the National High School, Trichinopoly, before the South Indian Mystic Conference, with the Hon'ble Mr. A. Kanakasabhai, B.A., Member of the Ceylon Legislative Council, in the chair.—*Ed. L. T.*

[1] The store of Karma which, in the fulness of time, develop into *character* and *destiny*, is divisible into sañchita, prārabdha and āgāmin. The Shaḍadhvans constitute, as it were, a six-chambered nursery in which the seeds of āgāmin-karma are sown, and the fruits of sañchita-karma ripen for harvest.

him aid when he strives after a life of purity and godliness, as all of us are meant to do by our Heavenly Father. When the Adhvans are considered in relation to the Cosmos or the manifested Prapañcha, they are to be taken as the roads along which Cosmic Evolution has proceeded in the Infinite Wisdom of the Lord to bring about the Salvation of Souls. Man is only the Universe in miniature in every respect, and so what is true of the Adhvans in its macrocosmic aspect is also true of it in its lesser aspect.

The great Mystic, Master Nīlakaṇṭha, whom Appaya and Nijaguṇa, two godly spirits of repute, revere as a prince of *daharopāsakas*, and who is one of the pillars of the Āgamānta, refers twice to the Shaḍadhvans in his classical Bhāshya on Bādarāyaṇa's Šārīraka-Šūtras, once under the Aphorism विशेषं च दर्शयति (IV, iii, 15) and again under the Aphorism अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् (IV, iv, 22). I shall quote his very words: षड्विधस्य अध्वनः पारं तदतीतं पदंहि विश्वाधिकस्य शिवस्यैव उपपन्नं——विष्णोः परमं स्वरूपं हि परमाकाशाख्यं शिवस्थानं षड्विधस्य अध्वनःपारं तदतीतं उच्यते. In both the instances the Master is commenting on the sense of the well-known passage of the Kaṭha-Upanishat: "सोऽध्वनः पारं आप्नोति तद्विष्णोः परमं पदं", and makes out that the अध्वनः पारं is the षड्विधस्य अध्वनः पारं. The great point to note here is that the Master recognises a six-fold Adhvan or Path whose *ne plus ultra* is the Supreme God. Another of our "Anointed" ones, Master Aruṇanti, uses the Tamil word வழி as a synonym for Adhvan, in one of the verses of the *Šivajñāna-Siddhiyār*, and it will indeed be a very helpful conception in our Pašubodha to regard the Shaḍadhvans as so many "Roads of Matter[2]" till we clear our ground by a more detailed consideration of our subject. We will eventually find that the word Adhvan eludes definition, however skilfully we may endeavour to put forth one. The Shaḍadhvans are sometimes described as the form of the Lord, and the reason therefor is thus vindicated by Aruṇanti:

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[2] Or, perhaps, "Furrows in the seed-bed for Karma".

அத்துவா மூர்த்தியாக அறைகுவது என்னை என்னின்
நித்தனாய் நிறைந்து அவற்றின் நீங்கிடா நிலைமையானும்
சித்துடன் அசித்திற்கெல்லாம் சேட்டிதன் ஆதலானும்
வைத்ததாம் அத்துவாவும் வடிவென மறைகளெல்லாம்.

We may consequently say that within the term Shaḍadhvans the whole teaching of the Āgamānta, as revealed to us by its God-Taught, *Illuminati*, from personal, actual knowledge of the verities, is comprised. We get the best description of the constitution of the Adhvans, but chiefly, however, in their cosmic aspect, in the Third Chapter of the Jñāna-Pāda of the Suprabheda-Āgama, entitled अध्वाविधिपटलः : and an equally graphic account on the same scale, and more or less of a like character, is to be found in the 13th Paṭala of the Mṛigendrāgama, an Upāgama of the magistral Kāmikāgama, styled the अध्वप्रकरणं. There is again a magnificent chapter in the Śiva-Mahā-purāṇa, I refer to Chapter 25 in the Pūrvārdha portion of the वायुसंहिता, entitled षडध्वनिर्णयः, which will repay careful perusal for its balanced and equable exposition of the theme, with due regard to its cosmic and human aspects. After looking up what is said in the above authorities, and in Chapter XV of Part II of वायुसंहिता on the subject of अध्वशोधनं, a great symbolic rite connected with an important Mystic Sacrament of which more anon, under the heading विशेषदीक्षाविधि, and in Chapter X. of कैलाससंहिता of the same Purāṇa, under षड्विधार्थपरिज्ञान, and other miscellaneous references too numerous to detail, I think it will be an apt description of the general nature and character of the Adhvans, if I borrow a term from the physiological psychology of the Westerns and say that the Shaḍadhvans are the "Six Conduction-Paths" of Matter in Universe and in Man, along which the Light of the Father, or the Holy Spirit works, to bring about the redemption of Souls[3]. Without a knowledge of the constitution of these channels Man can, in the opinion of the "Shaḍadhva-nirṇaya" Chapter of the Vāyu-Samhitā, have

[3] Under another aspect, the Shaḍadhvans are also the pigeon-holes of "the subtler mind-stuff" in which the *karma-mala* of man is packed away.

no Mukti. This is a grave statement and it should make us look upon the question with some awe.

The highest of these Channels is known as the Kalādhvan, the Channel along which the Parā-Śakti or the Holy Spirit operates in varying phases on the "Prodigal Son", through the Tattvādhvan, the true "Road of Matter" whose different reaches are in specific relationship with those of the Kalādhvan. We may render Kalādhvan as the "Artery of the Holy Spirit". Then there is the Bhuvanādhvan, the "Chain of the World-Systems or Universes" consisting of 224 Macrocosmic Realms, the "Road of Matter" being related to the "Chain of World-Systems" in a definite fashion, to wit, certain world-systems being exclusively formed of certain tattvas, certain others being formed of certain other tattvas, and so on. Next comes the Varṇādhvan, the "Path of Sounds" related to the "Systems of Worlds" quite in a Pythogorean sense, the "Music of the Spheres" being the consequence of the evolution of the Bhuvanādhvan, which being only a reflex of the "Imperishable" in Its condition of Nāda, is called equally 'varṇa[4]' or 'akshara'. Certain kinds of sounds have influence over certain Bhuvanādhipatis and certain Aṇḍādhipatis. In Hindu Astrology, the greatest planetary and sidereal afflictions are sought to be averted by special incantations, mystic spells, and prayers, addressed to the respective planets and celestial bodies, as described in Karma-Vipāka Granthas, and the rationale of the process is best known only to the Āgamāntic mystics who hold in the hollow of their hand the mystery of sound and number. The fifty-one sounds which constitute the Varṇādhvan are in truth only variations of the eternal "Voice of Silence", the Praṇava, the "Word" which in the words of the Christian Mystic, St. John, "was with God" in the beginning, and "which was God", and which is ever to be heard in the Dahara-Puṇḍarīka of Man. Then we have the Padādhvan, the 'Path of Words', which con-

[4] The relation of 'colour' or 'colour-made form' (*varṇa*) to 'sound' (*nāda*) is that of 'effect' to 'cause' and hides a great truth in the general plan of Evolution both in its samashṭic and vyashṭic phases.

sists of eighty-one words of great mystic potency in Ātmoddhāraṇa and Īšvarāḥvāna. The padas are formed of varṇas as every one knows. Last but not least comes the Mantrādhvan, the "Path of Thought". Articulate and rational speech cannot long continue without thought, and *mantra* is nothing short of "thought thrice distilled". It is the result of a process of intensely ruminating over *padas*, which is the same as "thinking thought". A special order of intelligences called Mantradevas or Mantrešvaras respond to such thought-vibrations, and their relation to the Bhuvanādhipatis and other Adhishṭhāna-devatās is very intimate and well-marked. The Mantrādhvan is the path along which the Turīya-praṇava-yogins work, which takes them to the *bhūmikā* of Ātmadaršana among the daša-kāryāṇi, on which plane the true Dahara-Upāsanā in which Master Nīlakaṇṭha was such an expert and adept, begins. For the man that is anxious to enter at once on the path of Spiritual Culture without many of the hardships which are usually associated with it, the Mantrādhvan is the easiest to pursue and the nearest to approach. Although the Mantrādhvan is usually placed as the last of the Adhvans, it is really the Adhvan in which the Lord always loves to linger, in the form of the Mahāmantra, the Pañchākshara, as Aruṇanti, Suprabheda-Āgama, and the Višeshadīkshāvidhi Chapter of the Vāyu-Samhitā, point out. It is placed lowest because it is nearest if not next to us. I shall quote Aruṇanti to bear out the importance of the Mantrādhvan as the "Holy Acre" of the Lord:—

மந்திரம்அத்துவாவின் மிகுத்தொருவடிவமாக
தந்ததுஅரனுக்குஎன்னின் சக்தினுக்குஉபாதானங்கள்
விந்துமோகினிமான்மூன்றும் இவற்றின்மேலாகிவிந்து
சிந்தையார்அதீதமான சிவசத்திசேர்ந்துநிற்கும்
சுத்தமாம்விந்துதன்னில் தோன்றியவாதலானும்
சத்திதான்பிரேரித்து பின்தான்அதிட்டித்துக்கொண்டே
அத்தினால்புத்திமுத்தி அளித்தலால்அரனுக்கென்றே
வைத்தவாமந்திரங்கள் வடிவெனமறைகளெல்லாம்.

(To be continued). V. V. R.

JÑĀNA VĀSISHṬHAM

OR

THE DIALOGUES OF VASISHṬHA ON WISDOM.

(Continued from page 249 of No. 7 Vol. X.)

II.—Renunciation.

The Vedànta is not taught indiscriminately to all, for, as Vasishṭa says, "The study of the great books is fraught with danger to persons of little understanding. It will breed degrading folly in them, no other books will breed so much,"—an observation verified in the case of students who take to idle, useless, and even vicious lives, pleading the principles of the Vedānta. Hence, before admitting a pupil to these studies, the teacher is enjoined to test his moral and spiritual fitness, The pupil should be imbued with a sense of the impermanence of life and the worthlessness of all worldly things, all desire must have died in him for the so-called goods of this world or the next. He should be truly poor in spirit and hanker and thirst after wisdom, in the pursuit of which he must be ready to give up all else. Rāma was the type of the qualified student, and the chapter called *Vairāgya prakaraṇam*, or the Chapter of Renunciation, describes his spiritual condition just before his initiation.

He was the heir to a great kingdom and had just returned from a pilgrimage, which in those days, as now, apart from its spiritual uses, is the popular form of travel in India and covers the face of the land with happy troops of pilgrims of all grades, ages, and sexes, for whose counterpart in England one must go back to the time of Chaucer. Rāma was transformed on his return. His royal duties, the pleasures of the court and the chase, became irksome to him ; he went through them mechanically for a time, and finally gave them up altogether. His religious duties, to which he had been devoted, had no interest for him. He neglected food and sleep, sought solitude and contemplation, and pined away until his attendants were filled with anxiety and reported his condition to his father who doted

on him. The king sent for him and questioned him with much concern, but could get no clue to his troubles. Shortly afterwards the sage Viśvāmitra came on a visit to the king in order to obtain the help of Rāma against some wild men who were molesting him in his forest retreat. With great reluctance the king consented to part with his son for the purpose. Rāma being sent for comes to the king's presence and, instead of taking his usual place in the assembly, seats himself on the floor to the consternation of the king and his courtiers. Vasishṭa, the *guru* or spiritual preceptor of the royal family, who was present, and the visitor Viśvāmitra speak to Rāma and beg him to explain the cause of his melancholy. Unable to disobey them, he breaks silence and answers :

" Born of this king, reared by him, trained in the knowledge of various arts and sciences, I duly performed my religious and royal duties. I have now returned from a pilgrimage to sacred shrines, and straightway all desire for the things of the world hath ceased in me. There is no pleasure in them. We die but to be born, and are born but to die. All, all, are fleeting. What good is there in the fictitious things which constitute wealth ? What good in wordly enjoyment, in royalty ? Who are we ? Whence this body ? All false, false, false.[1] One who reflects and asks himself 'Who hath obtained what ?', will have no desire for them, even as a wayfarer desires not to drink water which he knows to be a mirage. I burn, I choke, seeking a way out of this delusion and sorrow."

Rāma then proceeds to analyse worldly things and makes them out, one and all, to be worthless. Wealth, he says like kings, favours its courtiers without regard to merit, dissipates energy by manifold acts, harbours the snakes "like" and "dislike," shuns the teaching of the wise and good. Whom doth wealth not corrupt ? It is like the flower of a plant in a snake-encircled pit. Life is like a water-drop at the tip of a pendent leaf, a mad man rushing out at unexpected,

[1] *Cf.* Bossuet : On trouve au fond de tout le vide et le nèant.

unseasonable times, a flash of lightning in the cloud-desire, a stumbling-block to the unwise. Life is harder to guard than to cleave space, to grasp the air or to string the waves of the sea. Unstable as a rain cloud, as the light of an oil-less lamp, as a wave, life causeth pain to those who desire it, as the pearl is the death of its oyster-mother. The life, except of the wise man, the *Jñāni*, is the life of an old donkey. No enemy so great as egoism. All acts, religious and other, mixed with it are false. As the ego-cloud grows, so doth the jasmin-creeper desire. The ego is the seed of desire, the breeding ground of fatal delusion and ignorance.

Thought wanders in vain like a feather tossed in a storm or like an ownerless dog; it is like water flowing from a broken pot. Mind, a dog running after the bitch desire, tears me, says Rāma, to pieces, drives me about as if I were possessed with a devil, entangles me in vain acts as though I tried with a rotton rope to pull a beam from the bottom of a well. The mind-devil is fiercer than fire, more impassable than mountains, harder to control than to pull the Himalayas by their roots, to dry up the ocean, or swallow the submarine fire. If thought dies, the universe dies. If thought springs, the universe springs. Gladness and sorrow thrive in the mind as forests on mountains, and with the mind disappear.

These strictures on the mind may seem extravagant. But what is here condemned is not the use but the abuse of mind, the tyranny of thought of which we are the victims. What reflecting person but is conscious of the difficulty of the habit of undivided concentration on the thing in hand, conscious of the wandering of the mind, of its division and distraction, its openness to attack by brigand cares and anxieties? Man prides himself on mastery of sea and land and air, but how rare the mastery of the mind? The weary and care-worn faces of thousands, especially among the wealthy and educated classes, with their projects and plans and purposes, bear eloquent witness to the fever of thought by which man is dominated

and over-ridden, a miserable prey to the bat-winged phantoms that flit through the corridors of his brain. Until one is able to expel a thought from his mind as easily as he would shake a pebble out of his boot, it is absurd to talk of man as the heir of all the ages and master of nature. A slave rather. But if while at work you can concentrate your thought absolutely on it, pounding away like a great engine, with great power and perfect economy, no wear and tear of friction, and then when the work is finished and there is no more occasion for the use of the machine, you can stop it equally absolutely, no worrying, as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed,—if you have gained this mastery over thought, only then would you be deemed by the sages of India on the way to freedom. But the effacement of thought does not mean its giving place to sleep. This too must be conquered, a no less difficult conquest, and then according to them the veil lifts and you pass into that region of your consciousness where your true self dwells and where, in the words of Tennyson, is the gain of such large life as matched with ours were Sun to spark.

To return to our hero, he continues :—In the dark night, desire, the owls, lust, anger, and the rest haunt the sky of the soul. Good qualities are destroyed by desire, as the strings of a violin by mice. Caught in desire like a bird in a net, I faint, I burn. Desire makes cowards of heroes, blinds the clear-sighted, makes the wise tremble, is like a courtesan who runs in vain after men though her charms have long departed, or like a dancer attempting dances beyond her power, seeks things hard to get, is not satisfied even when they are got, is ever on the move like a monkey or a bee, traverseth earth and heaven in a second, is the root of all sorrow. Desire masters and ruins the greatest of men in a moment : its only cure is the riddance of thought.

(To be continued.) P. A.

IS THE SOUL IMMORTAL?

(*Continued from page 257 of No. 12 Vol. IX.*)

To disprove the arguments of Materialism and assert the reality of a life beyond, Philosophy and Religion have done their best in ways of their own. But in the present essay I have nothing to do with them. I lay aside with the greatest reverence the Paleys and Butlers of theological fame and would discuss the question purely on the ground of observation and experiment. For the question of immortality to be of scientific value should be discussed on no other ground than such as are appealed to in other matters for clear objective proof.

What then has science to say on this question? Science admits that there is some power in man by which he can assert himself without sensory agency. This fact was known to the Indian sages before it was even dreamt of by any of the Western nations. And the Yoga Sūtras of Patañjali teach us how this power can be realised by a steadying of the mind. There is sufficient evidence to believe that by steadying the mind in the ways prescribed by Patañjali, great and wonderful powers can be achieved. Says Svāmi Tāyumānavar:

"கந்துகமதக்கரியை வசமாய் நடத்தலாம்
கரடிவெம் புலிவாயையும்
கட்டலாமொருசிங்க முதுகின்மேற்கொள்ளலாம்
கட்செவி யெடுத்தாட்டலாம்
வெந்தழலினிரதம் வைத்தைந்துலோகத்தையும்
வேதித்து விற்றுண்ணலாம்
வேறொருவர்காணாம லுலகத்துலாவலாம்
விண்ணவரை யேவல்கொளலாம்
சந்ததமுமிளமையோ டிருக்கலாம் மற்றொரு
சரீரத்தினும் புகுதலாம்
சலமேனடக்கலாம் கனல்மேலிருக்கலாம்
தன்னிகரில் சித்திபெறலாம்."

*   *   *   *   *

Says Svāmi Vivekānanda in his Rāja Yoga, a book that never fails to create in those that read it a deep interest in the Yoga

Philosophy: 'The mind can exist on a still higher plane, the super-conscious. When the mind has attained to that state which is called Samādhi—perfect concentration, super-conscious ness—it goes beyond the limits of reason and comes face to face with facts which no instinct or reason can ever know. All these manipulations of the subtle forces of the body, the different manifestations of Prāṇa, if trained, give a push to the mind and the mind goes up higher and becomes super-conscious and from that plane it acts."

Many of the sages of India have lived in this 'super-conscious' plane and exerted their influence over everything, animate and inanimate. Among such sages, Agastya, Višvāmitra, Kapila, Kāšyapa, Vyāsa, Nārada, Vālmīki, Buddha, Rāmakṛishṇa and hundreds of others can be mentioned. Even to-day there can be seen many of the above type near the Himālaya mountains.

The fact that there is some power in man by which he can do wonderful things is now recognised in the Western countries, and one phenomenon after another of those discovered by De Puysegur, Esdaile, Elliotson and others has passed into orthodox science. The researchers of the Psychical Society who have brought to the light of day many of the hitherto-considered-occult phenomena, and the learned editor of the "*Review of Reviews*" whose Julia's Bureau is destined to connect this world with the next, deserve the thanks of every one interested in their researches. And it is hoped the time is not far distant when one and all will be convinced of the reality of their researches which mark a distinct period in the growth of Western philosophy.

But, whether it is due to the want of philosophical instinct in their nature or their training along materialistic lines, some even of the cultured intellects of the West are inclined to discredit the researches of the Psychical Society and throw cold water on the spirit of their inquiry. In the January number of the "*Nineteenth Century*" (1909) Prof. Newcomb has boldly

asserted in an article on "Modern Occultism" that "nothing has been brought out by the researches of the Psychical Society * * * *—except what we should expect to find in the ordinary course of Nature." But in the whole of that otherwise learned article the Professor has not shown one instance of careless observation or random speculation on the part of the researchers of the Psychical Society. That he has not even read their reports is evident from the way he has treated the subject. Such well known psychologists as M. Ribot and M. Mariller in France, Prof. William James of Harvard in America, and Prof. Sidgwick of Cambridge in England who have contributed much to the researches of the Psychical Society are men who can be safely depended on for accurate observation and systematic thinking. The Professor quotes an instance of spirit communication from "Occultism and Common sense" (by Beckles Wilson) which runs thus: "One week ago, last Tuesday at eleven o'clock, my wife who had just retired to bed upstairs called out to me 'Arthur! Arthur' in a tone of alarm. I sprang up and ran upstairs to see what was the matter. The servants had all gone to bed. 'Arthur' said my wife 'I have just seen mother' and she began to cry. 'Why!' I said 'Why! Your mother is in Scarborough.' 'I know, she said 'but she appeared before me just there (pointing to the foot of the bed) two minutes ago as plainly as you do.' Well, the next morning there was a telegram on the break-fast table—'Mother died at eleven last night'—now, How do you account for it." The professor has accounted for it, and given it a summary dismissal in these words, "I would not be at all surprised, could the facts be made known, if the wife had said something of the kind to her husband every day or night for a week especially if the mother were known to be very ill." Let the professor be not surprised. Let him only devote his learned leisure to a more careful study of the subject to find more things than are dreamt of in his philosophy. These prophetic lines

> "Star to star vibrates light; may soul to soul
> Strike through some finer element of her own?"

which the professor has learnt in his school days in the beautiful but pathetic story of Leolin and Edith may serve as a keynote to begin his inquiries afresh. The reply to Prof. Newcomb by Sir Oliver Lodge, F. R. S., published in the next number of the same magazine has clearly shown the unsoundness of the professor's arguments, his bias, and his inability to grasp any fact that lies beyond the phenomenal world. From which able and instructive reply I quote the following, which have an important bearing on our subject.

Says Sir Oliver Lodge:

"For at the present time, telepathy has become almost a sort of bug-bear, which constantly obstructs our view and increases our difficulties, because it is a *vera causa* which we feel bound to stretch to the utmost as a working hypothesis before advancing to some further and more questionable hypothesis."

"Men of letters and distinction are now willing to discuss our results, and presently even the courts of orthodox science will be open to receive communications on this subject even as they have at last had to recognise hypnotism in spite of its alien appearance."

"I assert therefore much more strongly than Prof. Newcomb can deny, that direct experiment has established the possibility of an immediate kind of thought tranference between individuals."

(To be continued.)

R. R. G.

IRAIYANÂR=AGAPPORUL.

(*Continued from page 262 of No. 7 Vol. X.*)

The god Sômasundara, perceiving his trouble of mind, determined to remove it,—seeing that it was in pursuit of knowledge. He, therefore, composed these sixty *sûtras*, engraved them upon three copper-plates and placed them underneath the *pîṭha*, or platform, on which the image of the deity was placed. The next morning, the priest of the temple, after sweeping and cleaning the whole temple, unlike his usual custom, began to clean the base of the platform also, when he was overjoyed to find the set of copper-plates with the *poruḷadigâram* engraved upon them. He ran with the copper-plates to the king, who saw the special grace of the deity towards him and gave the work to the poets of the Saṅgam, to be interpreted and explained. The several poets gave conflicting interpretations and, finding themselves unable to come to an understanding, went to the king and requested him to nominate an umpire to give an authoritative decision. The king replied that the forty-nine poets of the Saṅgam were the best *literati* of the land and that it was impossible for him to nominate one better than themselves, and advised them to pray Sômasundara himself[3] to vouchsafe to them an umpire. While they all lay within the temple praying to the deity, a voice was heared thrice repeated, which said: "In this place is a dumb boy aged five years, named Rudra-šarman, who is the son of Uppūri-kuḍi-kiḻār (=the headman of the village of Uppūri-kuḍi). Do not slight him as a mere boy, but seat him on a pedestal and recite to him the various commentaries composed by you. Whenever he hears the true interpretation, tears will come into his eyes and he will manifest symptoms of pleasure, but he will remain unmoved when the interpretation is not correct. He is the deity

[3] The reference is here to the custom, according to which people will not leave the temple until the deity vouchsafes their requests to them.

Kumâra (*i. e.* Subrahmaṇya) and has taken this birth owing to a curse." Hearing this voice, all the poets arose and, after circumambulating the temple, they approached Uppūri-kuḍi-kiḷār, related to him these circumstances and requested him to permit his son to be taken with him. With his permission, they adorned the boy, and seating him on the elevated Saṅga platform, they all sat down below and recited their respective commentaries. He heard all without any symptoms of pleasure, except occasionally when the commentary of Madurai-Maruḍaṉiḷaṉāganār was recited. But at every word of Nakkīrar's Commentary there were evident signs of pleasure exhibited by him. Thus was Nakkīrar's established to be the truest intrepretation.

The Commentary then continues the story thus:—"On account of this some say that the Commentary is by Rudraarman, the son of Uppūri-kuḍi-kiḷār. But he did not compose it, he only heard it. Thus the fact is that the work itself was composed by the deity of Ālavāy,[4] the Commentary by Nakkīrar, and that the latter was heard by the deity Kumāra. We shall now relate how the Commentary was handed down.

1. Nakkīrar, the son of Maduraik-kaṇakkāyaṉār taught it to Kīravi-koṟṟaṉār;
2. He taught it to Teṉūr-kiḷār;
3. He taught it to Paḍiyaṉ-goṟṟaṉār;
4. He taught it to Šelvatt-āširiyar Peruñjuvāṉār;[5]
5. He taught it to Maṇalur-āširiyar—Puḷiyaṅkāyp-peruñjendaṉār;
6. He taught it to Šellūr-āširiyar Āṇḍaip-peruṅkumāraṉār;
7. He taught it to Tiruk-kuṉṟatt-āširiyar;
8. He taught it to Mādavaḷaṉār Iḷanāgaṉār;
9. He taught it to Muširiy-āširiyar Nīlakaṇṭanār.

Thus does the Commentary come."

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[4] *i. e.* Madura.

[5] Evidently a mislection of *Paruñjuvaraṇâr.*

This is a free rendering of the very interesting account given in the Commentary regarding the origin of the work. The tradition is that all these events took place in the reign of UGRA-PPERU = VALUDI and that the Commentary itself was written at that time by ṄAKKĪRAR, the president of the Saṅgam. The date of the work we shall discuss later on in the light of the facts disclosed by the verses quoted in the Commentary. But we may observe that the Commentary itself clearly negatives the tradition that it was actually written down by NAKKĪRAR. No doubt it might have been the fact that the substance of the work was what was propounded and taught by Nakkīrar to his disciples ; and this seems to have been handed down from generation to generation, till at last MUŠIRIY = ÂŠIRIYAR NĪLAKAṆṬANAR, or his disciple, might have reduced the work to writing.

ILLUSTRATIVE VERSES IN THE COMMENTARY.—There are more than 400 of these, of which 315 only, in praise of a king going by various names, such as NEDUMÂRAN, &c., are serially numbered. These 315 form the larger portion of a species of composition called KÔVAI, which according to the Tamiḻ grammars should consist of 400 verses in the KALITTURAI metre. These verses will form the material for our study. From an analysis of these only one conclusion is possible, *viz.*, that they refer to one individual alone.

THE HERO OF THE KÔVAI.[6]—The hero is named NEDUMÂRAN OF THE PÂṆDYA DYNASTY. That he is a Pāṇḍya is evident from the following verses and designations which denote a Pâṇḍya ;— *Vv.*, 1, 7, 44, 83, 89, &c. Mīṉavaṉ—*v.* 11, &c. Nêriyaṉ—*vv.* 19, 80, &c. Pañchavaṉ—*vv.* 20, 51, &c. Teṉṉavaṉ—*vv.* 23, 36, 65, 76, &c.

THE SURNAMES OF THE KING :—(1) Uchitaṉ,[7] (2) Parâṅkušaṉ,[8] (3) Vichâritaṉ,[9] (4) Varôdayaṉ,[10] (5) Arikêsari,[11]

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[6] See *Paṉṉiru-pâttiyal* under *kôvai.*
[7] *vv.* 1, 7, 44, 83, 89, &c.
[8] *vv.* 3, 13, 27, 35, 71, &c.
[9] *vv.* 12, 48, 63, 161, 170, 176, &c.
[10] *vv.* 16, 36, 41, 56, 87, &c.
[11] *vv.* 22, 28, 47, 52, 55, 144, &c.

(6) Raṉantakaṉ,[12] (7) Śatturu-durandaraṉ[13] (8) Viśaiya-charitaṉ,[14] (9) Kali-madaṉaṉ,[15] (10) Maṉadaṉ,[16] (11) Râṇô-dayan,[17] (12) Mâṟaṉ,[18] (13) Neḍumâṟaṉ.[19]

PERSONAL CHARACTERISTICS of the king.

That he was a dark man appears from the descriptions: '*kuru-mâ-maṇi vaṇṇaṉ*,' *v.* 141 (he who has the complexion of the large blue jewel), and '*kâr-vaṇṇaṉ pôl vaṇṇaṉ*,' *v.* 145 (he whose complexion was as that of the cloud-coloured Vishṇu). He was a great lover of the Tamiḻ language, as he is called :— *tîn=damiḻ vêndaṉ*, *vv.* 1, 26, 67, &c. (the king who belongs to a race having sweet Tamiḻ as its language), and *aṟṟu=Agatti-yaṉvây=uṟai=taru tîn=damiḻ kêṭṭôṉ*, *v.* 89 (he who learnt classic Tamiḻ as spoken in the days of old by the sage Agastya.)[20] In verse 228, Neḍumâṟaṉ is described as having churned the ocean and obtaining nectar therefrom given it to the Dêvas. The same facts are mentioned in verses 234 and 304. Perhaps he was regarded by the poet as the incarnation of Vishṇu.

BATTLES WON by the king :—

(1) Ŝennilam, *vv.* 1, 17, 20, 58, 65, &c.
(2) Pâḻi *vv.* 3, 13, 51, 78, 88, &c.
(3) Viḻiñam, *vv.* 4, 7, 10, 30, 59, &c.
(4) Kôṭṭâṟu, *vv.* 5, 36, 86, 149, 234, &c.
(5) Âṟṟukkuḍi, *vv.* 6, 11, 26, 29, 43, &c.
(6) Pûlandai, *vv.* 8, 12, 27, 31, 37, &c.
(7) Sêvûr, *vv.* 9, 16, 44, 46, 52, &c.
(8) Naṟaiyâṟu, *vv.* 15, 18, 23, 57, 100, &c.

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[12] *vv.* 135.
[13] *vv.* 149, 172, 196.
[14] *vv.* 153, 239, 296.
[15] *vv.* 175, 189, 264, 291.
[16] *v.* 163.
[17] *v.* 315.
[18] *vv.* 6, 25, 68, 74, 77, 80, &c.
[19] *vv.* 24, 49, 70, 72, 79, 81, 84, &c.

[20] Agastya is said to be the author of *Pêragattiyam*, the earliest grammar of the Tamiḻ language, which is now known only by quotations. The author of the earliest extant grammar, *Tolkâppiyaṉâr*, is said to have been his disciple. The work under discussion describes the *Pêr=agattiyam* as being extant in the first and second Saṅgams.

(9) Kaḍaiyal, *vv.* 19, 21, 24, 34, 39, &c.
(10) Nelvêli, *vv.* 22, 53, 106, 116, 145, &c.
(11) Maṉaṟṟi, *vv.* 38, 42, 175.
(12) Vallam, *vv.* 40, 99, 108, 119, 131, &c.
(13) Veṇmâṭṭu, *vv.* 45, 237.
(14) Kaḷattûr, *vv.* 120.
(15) Neḍuṅgaḷam, *vv.* 164, 180, 186, 188, 197.
(16) Saṅgamaṅgai, *vv.* 202, 266.
(17) Iruñjiṟai, *vv.* 205, 269.
(18) Mâṇdai, *vv.* 255, 261.
(19) Kuḷandai *vv.* 257, 293, and
(20) Vâṭṭâṟu, *vv.* 305.

Of these battles, those occurring at Âṟṟukkudi,[21] Pûḷandai,[22] Ševûr,[23] Kaḍaiyal,[24] Naṟaiyâṟu,[25] Kôṭṭâṟu,[26] and Viḷiñam,[27] were fought with the Cheras. At Kôṭṭâṟu, Pâḷi and Kaḍaiyal, the king is said to have encountered a number of kings (*vv.* 298, 162 and 39). The battle of Naṟaiyâṟu was probably a naval one (*vv.* 57 and 292).

(To be continued.)

M. K. N.
T. A. G.

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[21] *v.* 6. [22] *vv.* 8, 94, 113, 140. [23] *vv.* 16, 44, 92, 155.
[24] *v.* 24. [25] *vv.* 57, 187, 292. [26] *vv.* 149.
[27] *v.* 188.

THE WORK BEFORE US.*

The Hon'ble the President, Sisters and Brothers :—

My thanks first to the organisers of this Conference for the privilege, the great privilege, accorded me to address this enlightened assembly of the followers of the sacred Religion of Truth—the Šuddha Advaita Siddhānta Šaivam.

A religious Conference is indeed indispensable in this age for gathering together the followers of Truth from various lands and climes and keeping up the spirit of revival lest it be drowned in the ocean of wordly concerns, and grandmotherly superstitions. It is a sign of the spirit of brotherly feeling that exists in the hearts of the sons of Truth, not only towards one another but also towards the rest of the world. It is characteristic of the spirit of universal love that is induced by the Divine Grace of the Blissful Lord whose name the Religion bears. And so, it is a grand and promising undertaking which should enlist the sympathy and hearty coöperation of all Sons of Truth and for which one cannot be too thankful to the organisers. It is fortunate for all that this great idea struck the organisers, assumed shape and form and is now before us, year after year, clothed in the spirit and the intellect of its supporters from different countries. A thousand thanks therefore to those who conceived this idea, cherished it, nursed it, and presented it to us in this tangible form. May the Grace of the Blissful Lord be with the movement, to shower its Light and Blessing on all seekers after Truth, and guide their way up to Him.

The Subject I have chosen for this address is a simple one—"The Work Before Us"—, and permit me to draw your attention to only two aspects of the question. Firstly "The Work Before Us" as individuals of the Society or Nation. Secondly, as followers of the Religion of Truth, the Siddhānta.

* A paper communicated by Mr. R. S. Subraḥmaṇyam of Colombo to the South Indian Mystic Conference held in Dec. 1909.

Whether viewed from the philosophic standpoint as a willing, thinking, and acting being or from a worldly stand-point as one requiring to satisfy hunger and thirst and cover his nakedness, man is inextricably tied to work and his relation to it, is fortunate or not, as he makes it. On work depends life, and on life depends his future and it is towards future happiness all effort and energy are directed and it may be safely said what one does or works out is the only foundation upon which his future rests. Work is then a constitutional necessity, a faithful companion, and an indispensable redeemer; in other words eat to live, live to work, and work to eat should be a cyclic truism that should be written in bold characters on the threshold of the palace and the hut alike. When Sir Walter Scott said to his son, following the well-known words of the Bible, "Labour is the condition which God has imposed upon us in every station of life and there is nothing worth having that can be had without it", he spoke from the experience of the useful life and but echoed the distinct command of all scriptures that it is our duty to work. Although it is true that in the case of some there may not be the necessity to work for his daily bread owing to their large inheritance and abundant income, it should not be forgotten that their activity is meant by providence to be directed into other channels of national usefulness. They were relieved from one kind of labour in order that they may engage themselves in another of more responsibility and higher purpose. If one part of the machine of the national mill should stop work, because it has done ample sometime before, it will certainly get rusty and useless, and be a burden handicapping the smooth working of the mill. No man should think of himself alone while he is in the mill-house. Each is a part, part only, but indispensable to make up the national whole; nay more, each man is a debtor to the nation. His form and shape, his powers and faculties, his capacity and capability, his position and all, are not his own making only. They have come down to him from the interminable line of national evolution from the immemorial past. For his possession there-

fore he is indebted to the nation which expects every man to be at his post to work the debt off. Accordingly no man is free to say "I have enough and need work no more." Of the two lines in which one's activity should run, the first is certainly to work for himself lest he, by his idleness, increase his debt to the nation on whose capital he might be compelled to draw for his maintenance, and the second is to work for the nation, lest he, by his ignorance, fail to square his debt off and leave the national mill-house as a sluggish, shameless, ungrateful workman. This is why it is said that man is not born for himself alone. To work is his duty and the fruits of labour are the common property of the nation. The right use of one's wealth and energy is a matter of great concern to the nation, and those who have enough and more should still work to increase the national wealth or to protect the nation from decay, or to safeguard the national interest or uplift others down below on the lower rungs of light and life. If those blest with culture or fortune do not stop down to lend a helping hand to those down below but with self-satisfied hearts roll in their light and wealth, blind to the hands of the nation raised in agony and sorrow, deaf to the cry of the less favoured many, and indifferent to the calls of the nation, are they not worse and more cruel and detestable than the thieves and burglars arrayed before the criminal courts? Yea! they are the pirates and highway robbers of the nation, for, do they not by their indolence and ignorance live on the national wealth and waste the national asset.

Just as there are the wants of the individuals there are the wants of the nation. There is the individual character and the national character, individual degradation and national degradation, and no one may justly be said to belong to a nation until he possesses the national character, cherishes the national ideals, feels the national pride and keeps up the national dignity. The responsibility therefore on the members forming the nation is very great indeed—a sacred responsibility, as the nation rises if the members rise, and fall, if they fall. A nation

is judged from the individuals composing it. One's thoughts, words and deeds go a long way to influence those of the nation, therefore it should be the sacred duty of every one to work for the advancement of himself in every direction in order that he may thereby help the national advancement and not be a canker of the nation; and then comes the united efforts to ameliorate the material, moral, and spiritual condition of one's society or nation. How easy the work is, provided the communal, social, or national interests are kept in view by the workers. If, in a palm-grove, each tree is fresh, and luxuriant, the on-looker thinks of the grove first and not of the trees themselves. How much more will be the effect of the union of sentient individuals into a nation, each one of whom is a typical citizen, growing luxuriantly side by side in the national ideals based on righteous principles of life. How much more should they join hands, with hearts anxiously beating for the growth of one another's neighbours. When there is the clear understanding of the communal interests and the willingness to help forward the common cause, is there anything too difficult to perform, too high to aspire to, or too low to elevate? Instead of one hand, there will be thousands to work together, instead of one head thousands to think together, instead of one heart, thousands to beat together, instead of one purse, thousands to open out. What more assurance is required but that the national work would be a success beyond measure and expectation? What is required is an understanding of each man's responsibility towards bettering himself and his nation. No man is too great or too small for this work; each has his allotted portion, and the failure to take it up is a serious omission causing a perilous dislocation in the national machinery.

The sages of yore felt it incumbent upon them to lead fellow-men to high spiritual ideals without sundering the national ties, for they knew that it is only the few amongst the multitude who, strong enough to stand on their own legs, will eventually reach the goal, the rest having yet to grow strong

for the higher estate and, in the meantime, leaning upon one another. To break the ties would be to cause a great fall of the nation, and crush it out of existence. This they knew and made provision accordingly. The interlacing of social and spiritual laws for the guidance of the people, which many would in their ignorance condemn, has this noble object at bottom, namely, to go with the nation and beyond it and not to allow men to crawl like worms on the slippery path on which giants alone can tread with ease.

The division of national labour into Varṇas or Castes and the provision of the ladder-way of Āshramas (estates of life) show the far-sighted philanthropy of the leaders of the past. Character and adherence to duty were demanded as a test of one's caste and not birth alone. Sacrifice of one's comforts, the abandonment of selfish interests and the complete surrender of oneself marked the advancement in the path of Āshramas and not the beads and orange garbs alone. Those who depended upon the birth and the garb found disappointment and shame as their lot. The wise seers did not intend that any one caste was to lord it over another, tyrannize it, and reduce it to the state of helpless brute creation. The intention was no doubt that there should be division of labour, and those most capable of performing a particular kind of labour, were to take it up and follow it as their calling, training in the same profession their progeny who have naturally the most favourable opportunities, circumstances and tendencies for the purpose. The whole scheme was towards the progress of the nation as a whole, and no part of the labour that contributed towards it, was to be despised, while another extolled; work for the nation in any department of life was to be sacred. Who will be so foolish as to look down upon the hand which does all the necessary dirty work for the purification of the body ?—a useful limb allotted to do a certain work, but not to be despised by the eye from its seat of eminence. The eye has its eminence by its fine texture and the nature of its work, but can it on this account be reluctant to look at the other parts

of the body or work in unison? Yet people have been foolish and the result has been deplorable! Each Caste despises the one below it, attaching importance to honour and privilege rather than to its duty. Instead of helping towards the national solidarity the castes sowed seeds of dissension and jealousy and each one commenced to prey upon the other. Oh, the result of it! It is heart-rending and shameful! None retained the purity and the characteristic virtue of the Caste; they grasped the husk and lost the kernel; degraded, down and down they fell, till at last the majority, the milions of the nation became the sheep and the pigs, not able to know that they have a head over their shoulders. If it is essential that a nation should have its characteristic virtues and ideals to be attained by the co-operation of the individuals, if it is essential that each individual should have the fire of national feeling to work this out and, if it is essential that selfish interests should have no place in the national cause and that there should be warmth of affection towards the individuals composing the nation, I ask whether we now live as a nation, united and progressive, or as decaying reeds, left to the tender mercies of every passing gust of wind.

What is the cause of this fall? The moment national pride gave place to caste pride, disintegration began and the caste-walls that were once flexible and portable became rigid and fixed, and each one threw mud on the other's walls, so much so, that the injunctions of the Šāstras were forgotten, virtues declined, people began to neglect the caste dharmas and *labour lost its dignity*. That is the secret. If once again we should rise and stand as a nation with other enlightened nations of the world, dignity of labour must recover its lost position, and the loving heart should extend far out to reach the down-trodden, so-called low castes and raise them that they may stand and feel as men. Half the nation is plunged in utter darkness,—the mothers and sisters and daughters at home, the nurses of the nation! Three-fourths of the men are unaware that they have a head over their shoulders!—the bulk of the rest, unable to raise their head and

breathe the free air of equality with their neighbours as units in the nation! Others caring naught but for their wealth and possessions! Still others, aware of the perilous situation, but afraid to sound the warning, and weak to oppose the tide!—a few, a handful only in comparison with the nation, enlightened, broad-minded, willing to serve, possessed of the national feeling, striving to stem the tide, but they are a few only, too few to leaven the mass of the people. Yet it is they who should work and administer an antidote against the poisons swallowed for ages.

The national ideals of mildness, generosity and benevolence, love of truth and righteousness, devotion to duty and principles, justice and mercy even in the battle field, fair field and no favour in every walk of life, the example for the elders and preceptors, sympathy and help towards the sorrow-stricken and the homeless, endurance and perseverance, tolerance and forgiveness, and above all the pre-eminent love for spiritual life; are they not on the decline? How many Dharmas and Sahādevas, Hariśchandras and Bhīshmas, Vasishṭhas and Nachiketases, Appars and Sundarars, Sambandhars and Māṇikkavāchakars, Tiruvaḷḷuvars and Avvais, has our nation produced in all? Has their example influenced us to the extent it should? Have we, in gratitude to these worthies of the past influenced the present so that the future generations may rank us with their benefactors? This is the work before us as individuals of the nation.

We are still under the influence more or less of the heavy layer of ignorance which blinded us to the national ideas and caused the violation of the sacred principles enjoined on us by the forefathers. Revival in every direction and in all its aspects should come to our rescue. Man has his many parts,—the physical, mental and spiritual, has many tendencies—moral, social, political and religious, and no revival is complete and effective unless the whole man is re-generated, in order that one part or tendency may fit in well with the rest. In a Conference with essentially religious objects, the consideration of

the other aspects of the question may be thought to be out of place. But my excuse for touching upon them is solely this, that Religion, the crown of life, will neither be appreciated nor adopted by a fallen prostrate race, fighting against many a misfortune. The pinch of hunger and the dark forces of ignorance, must lose their hold on the people before they lift their head to receive the crown. They had the crown once and are now fallen; the crown is by them and will fit them well *only if you raise them.* Let them be first made to stand up, in order that our work in the field of Religion may result in complete success. Due prominence should be given to religious work (which we shall consider presently), but the fact that the present state of our nation requires material, ethical and social advancement, should not be lost sight of by a religious worker. Religious work will not bear fruit on a dry soil, and accordingly the preparation of the soil forms also a part of the work. If, however, the consideration of the resources of the workers would compel us to restrict the sphere of work, the last two aspects, ethical and social, at least, which are very closely connected with the religious, might deserve prompt attention.

(To be continued).

R. S. S.

भिन्ने देहे शिवो भूत्वा शिवधर्मसमन्वितः ।
शिवानन्दमनुप्राप्य अविभागाय कल्प्यते ॥

Rauravāgama.

Translation.

"Yet, whilst in the *sundered* flesh, man walks in the Law of the Lord and lives up to Him; and thus, entering into the Joy of the Lord, man *never more knows any sundering* from Him".

V. V. R.

St. Francis of Assisi, His Order and His Work.*

THE MIGHT OF MEEKNESS.

"I will bless thee, and magnify thy name, and thou shalt be blessed".
Genesis, xii. 2.

Dearly Beloved!

I would ask you to accompany me in thought to a far-off land, and to

AN AGE WHICH HAS PASSED AWAY

for ever. It is an autumn evening in the year of grace 1209.[1] We are in Rome. The ill-paved narrow streets are thronged with people, and noisy with the sounds of the lumbering vehicles as they rumble over the rough stones. Men-at-arms mingle with the groups of peaceful citizens, who are out to enjoy the beauty of the sunset, or return home, their day's work being done. Some richly attired, haughty in demeanour, bear about them all the tokens of wealth and rank. Others quietly pursue their way, seeking neither to see nor to be seen. Others still, and these the poorest, with outstretched hand importune the charitable for an alms. One figure in that throng forcibly attracts the attention. He is a pilgrim young in years. His face, though pale and emaciated, is singularly sweet and beautiful. Fasting and penance have left their mark upon his worn frame —clad in coarse habit, with a cord as cincture, travel-stained and foot-sore he may well claim the tribute of a passing sigh.

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* An eloquent Sermon about the doings of the great mystic, preached by REV. PATRICK TIGHE, S.J., during the Triduum at the Capuchin Church, Church Street, Dublin, in celebration of the seventh centenary of the foundation of the Franciscan Order, and excerpted from the *Irish Catholic* of Dec. 25, 1909.—*Ed. L. T.*

[1] St. Francis was born at Assisi in the year 1182 and died on the 4th October 1226. In him was developed to an extraordinary degree the true trait of "Sanctification", which is sometimes known as *Jīva-kāruṇyam*. He had an overflowing tenderness for the dumb creation, as can be easily seen from a perusal of the "Fioretti di San Franceso (= Little Flowers of St. Francis)"—*Ed. L. T.*

Along the busy street the crowd passed to and fro. Now and again some one touched with pity turned to gaze upon the way-worn traveller, and perchance to offer him an alms. Thrice blessed if they did, for this unknown pilgrim was very dear to God. This poor man, living on charity, was

THE SERAPH OF ASSISI,

the future glory of the Church, and one of her greatest saints, a bright star in the firmament of Heaven, founder of an Order whose glories would be imperishable. The main features of his life are familiar to most of us, and we need not dwell upon them now. During these festive celebrations, his praises and his children's praises have resounded in our ears, and found an echo in our hearts. Beautifully and eloquently have the story of his life and the glories of his Order been unfolded. It remains for us on this concluding night of the centennial celebrations to cast one last lingering look upon the past, that the lesson taught us by the Saint and his work may be fruitful unto good, when the memories of this night shall have grown dim and misty with the years.

God in His Divine Providence ever watches over His Church. In the hour of danger He sends His saints to combat the errors and cope with the dangers of the times. Such a one was Francis of Assisi. Few men sent of God have wielded a

WIDER OR MORE LASTING INFLUENCE

on their own and subsequent ages, and assuredly not one has ever sought it less. He appears upon the world's scene in an age of strong faith, but of passions fierce and uncontrolled. The cry to arms resounded on all sides. Constant warfare had left the minds of men troubled and unsettled, while blunting their finer feelings. In the East, the Third Crusade, with its harvest of lost lives and shattered hopes, was still in progress. Italy was torn with the rival factions of her petty States. Guelph and Ghibelline were struggling for the mastery. In Spain the Albigension heresy was costing the life-blood of many of her best and bravest. Then, again, and partly by reason of this continuous warfare, there was on the one hand much

poverty and suffering, and on the other, wealth and utter selfishness. The poor were crushed in almost hopeless misery, the rich wrapped in worldliness and luxury. The one sighed for a comforter, the other needed a fearless teacher. In Francis they found both. Born in the little town of Assisi, which lies in the lap of the Umbrian hills, his early years were passed 'mid scenes well calculated to arouse that love of nature, and of all things beautified by God, for which he was ever so remarkable. Though fond of the world and the amusements of his age, he never yielded to base desires. His heart was always pure. He preserved his Baptismal innocence unsullied. Thus it was that when God came whispering to his soul he answered gladly and with marvellous generosity. Lured by the love of Jesus Christ, and longing to follow more closely in the footsteps of Him "who had not whereon to lay His head," he renounced once and for ever all right to worldly possessions, and

CHOSE AS HIS SPOUSE POVERTY,

despised and rejected of men. Then is it that he leaves the land of his love, and the home of his birth, the hills so dear to him from childhood's days—father, mother, and all things of earth that henceforth he may say with greater confidence "Our Father Who art in Heaven." He comes to Rome to beg the Sovereign Pontiff to bless himself and his companions, and to set the seal of God's approbation upon the Order which he desires to found. The story is familiar to us. The great Pontiff who then sat in the chair of Peter at first refuses the request. But that same night he beholds in vision a palm tree which sprouting forth from the ground and swiftly shooting up into the heavens, casts her boughs on every side, a refreshment to the weary and a shelter from the heat. Pope Innocent III. read the vision aright. The Order, founded by the poor man of Assisi, was destined to strike deep its roots in the Church of God, and spread its branches far and wide in the vineyard of Christ. Recalling St. Francis, the Pope approves the rule, blesses the Saint and his companions, and sends them forth in the name

of God to preach Poverty and Penance—to a world greedy for gold and sunken in sin. The Franciscan Order was founded. Truly on that day God's angels in Heaven above must have rejoiced with exceeding great joy. Clad in sack-cloth, with poverty as his bride, Francis goes forth to fight the world and the powers of darkness. Assuredly a lowly figure to do great deeds, yet conquering, he will conquer. By the might of his meekness and the power of his poverty he will

CHANGE THE CURRENT OF MEN'S THOUGHTS,

and raise their minds to higher things. He will teach the poor and rich alike that before God they are brothers—that the rich have their duties and the poor their rights. In a word, he will breathe of the love of Jesus Christ, and shed the sweet fragrance of the Gospel spirit even unto lands and peoples then unknown. Since St. Francis lived, seven centuries have passed and wrought wondrous changes in this world of ours. But through the changing years his spirit lives. "Being dead he yet speaketh" by his devoted sons, and softens still the hearts of men. Seven hundred years. It is a long time to look back. It is no inconsiderable portion of the history of a world where all is restless and unstable as the waves of the tireless ocean. It brings us back to what are sometimes called the dark ages. But from the darkness has sprung the light and the day-star which heralded the dawn was the great saint whose memory we honour to-night. "Our little systems have their day, they have their day and cease to be." Peoples come and go, kingdoms rise and fall, empires have been overturned by revolutions, crowns snatched from the heads of kings. Nations then great, are now well-nigh forgotten. Nations then issuing from barbarism, rule to-day the destiny of millions. Lands then untrodden by the foot of the European now teem with towns and populous cities where the busy hum of life resounds. "One generation passeth away, and another generation cometh." Families then great, rich, and powerful have long been extinct; of their fairest and bravest naught now remains. Their names

are forgotten. Their very bones have long mouldered into dust. Thoughts, ideals, modes of life, and manners of men have changed, so much so, indeed, that in studying the ways and customs of these far-off days we seem to be contemplating beings of another sphere. Yet through all the changing years the

SPIRIT OF THE SONS OF ST. FRANCIS

is still the same. In the rise and fall of earthly rulers his family will have no part. Though nations decay and kingdoms crumble into ruin, they enjoy the gift of perpetual youth. The cold hand of death cannot stay their work; lapse of years cannot mar its beauty. Wheresoever nations are in the throes of war devastated by the foes of the Church, honeycombed by heresy, or suffering for the faith of Christ, there the sons of St. Francis will be found in the forefront of the fight, preaching, praying, comforting, exhorting, labouring—aye, and if needs be, dying for the faith they profess. What a glorious heritage is theirs to-day. Well may their hearts thrill as they re-call the past. Their Order is rich in saints known and unknown. It has given to the Church legions of Apostles, to Heaven more than a thousand martyrs. Amongst its members we find Bishops, Cardinals, and even Sovereign Pontiffs, Doctors, Theologians perfected in the science of God—illustrious men whose names, like that of the just, shall be eternal. No honour that could be bestowed upon man has been wanting to them, and still we see them humble, meek, and lowly, true children of their holy Founder—faithful followers of Jesus Christ. Bear with me for a few moments as we garner a few grains from the superabundant harvest of their works. No sooner is the rule approved than St. Francis and his disciples spread themselves far and wide throughout the Continent of Europe. We find them in Spain, Portugal, Sicily, Hungary, France, Germany. Even unto distant Norway and Sweden do their labours extend. Wheresoever they went, men awoke unto a new life. The fierce heart was tamed, the poor consoled, the wealthy gave largely and lovingly to their suffering brethren. Europe was too

small for such devouring zeal. Like his Divine Master, Francis had come to cast a fire upon the earth, and he will know no rest until it be enkindled. Longing for martyrdom, he hastens away to the East. He enters the camp of the Mahometans, faces the very Sultan on his throne, and preaches to him of Jesus Crucified. The crown of martyrdom may not be his—or rather God has reserved for him one of

A RARER AND MORE LASTING KIND.

The years go by. He multiplies his labours, and by the sweet unction of his words and the still more powerful example of his life wins numbers untold to the love of the Cross. Then when God's hour comes; and his seraphic soul bursting the frail bonds of flesh, wings her flight to Heaven, his spirit seems still to dwell amongst his devoted sons. Full soon they reached the shores of England, and spread themselves throughout the length and breadth of that island. There was scarce a town or hamlet that was not blessed by their ministrations. Wherever there was a heart to comfort or a soul to save, there was the Franciscan to be found. Through their means several Colleges were founded both in Oxford and Cambridge, and in each University the brilliancy of the Franciscan professors shed a lustre upon their Order. Yet they themselves lived with the utmost simplicity, and in the poorest quarters of the town. Time went on, their Order grew apace ; new churches were opened, new monasteries were founded, which served as centres for the diffusion of the Faith. At the end of the 14th century there were sixty Franciscan monasteries in England alone. But the hour of trial was at hand. Persecution fierce and bitter broke out, inflicting sufferings untold upon the Church and her children. The Order which had done so much to spread the love of Jesus Christ must now suffer all the more. As true followers of a suffering Saviour their hour of crucifixion must come. It found them ready. They gladly went to death for the Lord they loved so well, true children of him who had borne in his body the stigmata of his Crucified Redeemer. Within a very brief period, 32

Franciscan Friars gave their lives for the faith. The spirit which animated one and all of these generous confessors finds expression in the words of their Provincial, Father Forrest, who died a martyr at the stake: "O my God, neither fire nor gallows, nor any other torment whatever shall part me from Thee." Then, when offered rich rewards, if he renounced his faith, what is his reply?——"Though you cut me to pieces, joint by joint, and limb by limb, I shall not swerve from the faith of my fathers." Yes, this is the spirit of St. Francis and children. Love Jesus Christ, and live, or, if needs be, die with joy to spread that love in the souls of men. Turn to other lands and other scenes. Away beyond the confines of civilisation we find them in far Japan kneeling side by side with Jesuit martyrs that their blood may commingle in one salutary stream. At the same time other members of the Order bear the glad tidings of the Gospel throughout the fast-growing colonies of Spain and Portugal. In the 15th century these two countries were at

THE ZENITH OF THEIR GREATNESS.

At home, whilst the one was finally crushing the Mahometan power, which had for centuries menaced its very life, the other was rejoicing in a fame destined like all human glory soon to fade. Abroad they were extending the bounds of empire to lands hitherto unknown. Spanish galleons bore brave adventurers across the wide waste of the Atlantic waters, whilst the Portuguese were plunging into the very heart of India. These men were actuated for the most part by greed of gold or desire of fame. But they were not alone. With them we find the lowly Franciscan friar, bravest of the brave, facing fatigue, danger and death to save souls for whom Jesus Christ had died. Columbus himself, a tertiary*, was aided and encouraged by

* The order of Tertiaries or Brethren of Penitence was established by St. Francis in 1221, to enable persons possessed of a spiritual frame of mind, to lead a godly life whilst retaining their customary employments in the world. Such persons had to refrain from worldly dissipations and costly clothing and to look to self-renunciation as the main means to

Franciscans in his attempts to discover the lone land lying towards the gates of the West. Nor must it be forgotten that it was a Son of St. Francis who first planted the Cross on American soil; by a Franciscan, too, the first Mass was celebrated; a Franciscan first poured upon the head of the Indian neophyte the regenerating waters of Baptism. Then as years went by, and one by one they died at their post, others come to fill the vacant place. "The charity of Christ" ever urged them on to imprint in all hearts the love of God and of His Divine Son. Mexico, Peru, Brazil, Florida, the West Indies were sanctified by their labours and often empurpled with their blood. In California alone they guarded in their settlements 75,000 happy souls, until with the arrival of non-Catholic colonists the Franciscan Fathers were banished and their well-loved children left to wander o'er the plains, or take refuge in the dark forest. If we turn to the cradle of Christianity—to the land so dear to every Catholic heart, there too we find the devoted sons of the Seraph of Assisi. They have been the faithful custodians of the spots hallowed by the foot-steps of the Son

"poverty of spirit." The occasion for the establishment of this order is said to be the great mystic's stirring preaching at Canari, a small town near Assisi, when, moved by the sincerity and emotional tenderness of his call to a godly life, the whole population wished to desert *en masse* their homes and social duties and enter straightway the monastic life. But Francis would not permit them to do so and pointed out to them that it was possible to live a higher religious life and "see God", without embracing the austerities of the cloister or the destitution of mendicancy. The two other leading orders that trace their authority to Francis himself are the Minorite Friars including the Observants, Conventuals and Capuchins, and the Franciscan Nuns. For further information on Franciscan orders, their observances and modes of spiritual communion, (which have much in common with the "exercises in godliness" shadowed forth in such Āgamāntic works as Revaṇārādhya's Siddhāntaśikhāmaṇi, and the துகளறுபோதம் of சீகாழிச்சிற்றம்பலநாடிகள்) we might refer the reader to Hase, *Franz von Assisi, ein Heiligenbild*, 1864.—*Ed. L. T.*

of God—this too at the cost of enormous sacrifices. In the last century, above 500 of the Order lost their lives there,

THEIR DEATH BEING DUE

directly owing to the severity of their mission or the cruelty of their task. What shall we say of our own loved land? Most graphically has the tale been told from this pulpit last night. Oh, we may not, must not, cannot forget how deep a debt of gratitude our country owes to the heroic sons of St. Francis. They came early to our isle and since that time they have been bound to our people by

BONDS TOO STRONG FOR HAND OF MEN EVER TO BREAK.

They shared our trials and our sorrows. They have been true to our suffering country through good report and through evil report, through storm and sunshine, in weal and in woe. In the days of persecution, when discovery meant cruel torture or bitter death, they did not flinch. In them the words of Holy Scripture were literally fulfilled—"They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy, wandering in deserts, in mountains, and in dens and caves of the earth." Where the faithful people most suffered there were the zealous disciples of St. Francis most eager to assist. Cold and nakedness, hunger and thirst were unheeded. They reeked not of danger; they feared not death. Houseless and homeless they wandered on the bleak mountain-side, or hid in the cabins of the peasantry. Then, hunted like the wolf, they sought shelter in the marshy fens or wild dark woods. Some were seized in the act of hearing confessions; others caught and cut down whilst bringing the last Sacraments to the dying. In the reign of Elizabeth alone more than one hundred Franciscan Frairs gave their lives in token of their love of God and of the Irish people. Nothing could damp their ardour, nothing restrain their zeal. They worked as labourers by day and at night stole forth to comfort the sorrow-stricken.

It might mean death. No matter. Death for them was victory. "What was the life?"—thus would they reason—"What was the life of one poor friar as compared with the happiness of reconciling a sinner to God, or of speeding the poor, wearied exile to the Home 'where sorrow and death shall be no more'?" Those days have gone for ever. Those saints are now with God. Their bodies lie in lonely graves, unknown, forgotten by men, but

GLORIOUS IN THE SIGHT OF HEAVEN.

The ivy clings to the roofless walls and cloisters of their monasteries and churches. Oh, if these stones could speak what a tale they might tell, of silent, saintly lives spent in doing good; of joyous years when thousands flocked to hear the word of God; and then of days of suffering and of sorrow. The faithful friars pitilessly driven forth or put to cruel death, the tramp of horses heard where Holy Mass had been daily offered. Truly those roofless ruins, moss-grown and ivy-clad stand to-day as links to bind us with the dead past. Eloquent in their silence they bid us remember how much Ireland owes to the devoted sons of St. Francis.

In the world to-day a materialistic and unbelieving spirit is seizing upon the minds of men and strives to drag them from the knowledge of God and His Church, for Faith and Fatherland. They are teaching the world both by word and example. Every land knows them, every land loves them. They are with the Irish exile in the wild woods of Canada, in the great cities of the United States, and in the far Australian bush. Away on the burning sands of Africa they labour for the poor, untutored savage. The lonely islands of the Pacific are blessed by their labours. In the Holy Land they welcome the pilgrim to the Tomb of Christ. They are with ourselves, dwelling in our cities with the poorest of the poor. They give their labour and their lives to instil into the hearts of men the sweet love of Jesus Christ. Behold them in our midst. So quiet, so gentle, so unobtrusive. "They do good by stealth and blush to find it fame." It would be impossible to estimate how much they

have done and are doing for the betterment of our people—inspiring high ideals, combating all that might endanger Faith, moral, or social good. "By their works you shall know them." Blessed is the people for whom they labour, blessed the land wherein they dwell. They stand before us with the accumulated honours of the centuries upon them—they breathe to us of goodness, purity, and love. Yet they feel not one thrill of pride. Only gratitude, deep and lasting gratitude, to God for all His mercies. Beloved, if there is a lesson to learn, it is this: All things of earth must pass. God alone remains. The work we do for God is ever fruitful. All else is vain. Live then for the one thing worth living for. Live to love Jesus Christ, and prove that love by our lives. If poor, rejoice, for we are more like unto Him. If God has given us the good things of this world, it is that we might share them with His poor. 'Tis the lesson St. Francis taught—'tis the lesson his children teach to-day. May we be aided by their example during life, helped by their prayers in the dark hour of death, and when the day breaks and the shadows retire, welcomed by their saints to the Home of God's eternal love. Amen!

P. T.

He that is unacquainted with the origin and first cause of the world, must be at a loss to know where he is. And he that cannot tell the ends he was made for, is ignorant both of himself and the world too. And he that is uninstructed in either of these two points, will never be able to look into the design of his being. What do you think then of his discretion, that is anxious about what is said of him, and values either the praise or the censure of those little folks that know neither where they are, nor who?

—*Marcus Aurelius.*

NOTES AND COMMENTS.

A note on Halley's Comet.

So much has been said in journals for some months past on the appearance of Halley's Comet and the evils prefigured by it in years gone by, that it seems fitting we also should revert to the subject in our own way and make known a few facts concerning it. The most recent academic exposition of the astronomical features of this celestial appearance is due to the eminent astronomer, Mr. A. C. D. Crommelin, F.R.A.S., whose instructive lecture of February 27th 1907, in the rooms of the British Astronomical Association, London, is a masterpiece of learning and clearness. An abstract of this lecture appeared in the *Journal of the British Astronomical Association* for March 1907, to which we should refer the reader in search of facts and figures. Taking May 16th 1910 as the date of the next return of Halley's Comet, Mr. Crommelin has made out an ephemeris which he regards will not be very much wide of the mark. He adds:

"During 1910, February and March, the Comet would be nearly stationary in the constellation *Pisces.* It would be an evening star, but not very bright, probably a telescopic object. Then it would, unfortunately, pass very near the Sun early in April, becoming then a morning star. It would not go very far from the Sun in the heavens as a morning star. On May 8 its R. A. would be 3^h, so that it would rise 2^h before the Sun. But it would be at its best after the next conjunction with the Sun, early in June. It would pass near Pollux on June 9, when it would be at its maximum brightness. During the following week or fortnight it ought to be fairly well placed in the evening sky. It was unfortunate that in June the nights were very short; in fact that there was no real night at all, for it was twilight all the time. This would prevent the Comet from being seen to its best advantage. However, in 1456, the Comet's perhelion passage was at about the same time of the year, and it presented a very striking sight; so there is reason to hope it might do something as an evening star at the period mentioned. Its tail would be, probably, about 30° to 40° long, so that when the Comet itself was below the horizon they might hope to see something of its tail. In 1835 it was first seen in August, and the perhelion passage was in November. There was one

instance of a Comet having been observed nearly up to the orbit of Saturn, *viz.*, the Comet of 1889. It was observed two-thirds of the way from the orbit of Jupiter to the orbit of Saturn; and as Halley's was a fairly bright Comet, there was a faint chance that it might be *photographed* next October or November [1908]. It was very desirable that it should be, if possible, because it would enable the mean motion to be obtained at the next return with very great accuracy."

And Dr. Wolf of Heidelberg was the first astronomer to photograph the re-appearance of Halley's Comet on September 12th 1909 at 1-30 A.M. in G. M. T. He stated that he found it in R. A. 6^h 18^m 12^s, and decl. 17° 11' North, just within the confines of the constellation Gemini, near the boundary of Orion and it was of the 16th Magnitude. Converted into degrees and minutes this R.A=94° 33' which in longitude works to 4° Cancer 11'. If the line of the Comet's R. A., for May 8th 1910, as given by Mr. Crommelin is correct, then the zodiacal sign and decante corresponding to that line will be Taurus and Virgo, and it is by no means likely that the visitation will prove auspicious to the East, especially when it is considered in relation to the evil planetary configurations which we noticed in the last issue of this Journal. In fact the phenomenon points without a shadow of doubt to sudden deaths, epidemics, seismic disturbances and all the attendant ills. Its influence upon particular individuals will depend upon the place and condition, in their respective genitures, of the zodiacal sign and decanate occupied by Halley's Comet.

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Report of the Colombo Vivekananda Society.

We have great pleasure in publishing the following report of the Colombo Vivekānanda Society, which has been placed at our disposal by Mr. A. Chellappa, its energetic Honorary Secretary:

"The Birthday Anniversary of Śrīmat Svāmi Vivekānanda was celebrated with much *éclat* on Sunday the 6th February. The Hall was tastefully decorated with ferns, flowers, &c., and presented a very gay appearance. An unusually large number of members and well-wishers gathered together in the hall to pay their homage to the memory of the

great Patriot-Sage. The proceedings began shortly after 5-30 p. m., with the singing of Tevāram and the chanting of the Vedas. Mudaliyar R. C. Kailāsa Piḷḷai, the Vice-President, who presided over the function and to whose unostentatious efforts much of the Society's progress must be attributed, delivered a most impressive address in which he dwelt at length upon the good and great qualities of the Svāmi, and his message of peace to the World in general and to the Sons of India in particular and laid much stress upon the Svāmi's spirit of toleration. He appealed to the members to work heart and soul for the dissemination of the ideals and teachings of the great Sage with untiring and unselfish efforts. He also read a telegram just then received from the Batticaloa Vivekānanda Society. Then followed readings from the Šastras, a selection from the English translation of the Švetašvatara Upanishat and one from the Drāviḍa-Mahā-Bhāshya, and a recitation in English, the piece selected being a piece of "Advice to Mortals." The Sanskrit šlokas of Šivajñāna-bodham from the Raurava Agama, which formed the basis of the Tamil Šivajñānabodham of Sri Meykaṇḍa Tevar, were also recited by one of the members. Mr. A. Talaivasingam, Advocate, who was to deliver a lecture on the "Life and teachings" of the Svāmi, not being able to do so owing to a sad bereavement in his family, Mr. R. S. Subramaniam filled his place, and filled it worthily too, and gave the audience a treat, as it were, expatiating on how the followers of the Svāmi should emulate his example and become real workers in the cause of humanity. He quoted from a communication he received from Svāmi Nārāyaṇa and impressed upon his hearers the importance of the virtue of self-reliance and exhorted them to continue in the good work. The lecturer occupied about half an hour during which he kept the audience spell-bound. He concluded with a call on the members to devote their spare-time and energy in placing the Society on a firm and solid footing, appealed to the audience on the necessity of a home for the Society and said that the necessary funds would be readily forth-coming, if the members would only set to work at it. At intervals, there was the chanting of the Tamil Vedam to the accompaniment of music, which added to the enlivening of the proceedings. By about 8 p. m., the proceedings came to a close, and, with the distribution of *pansupari* and *chandana* and the sprinkling of rose-water, the assembly dispersed, after having spent a very pleasant evening."

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Ceylon Saiva Educational Association.

Mr. Myron H. Phelps, B.A., LL.B., is now turning out an enormous amount of work in and about Jaffna, Ceylon, on behalf of the Šaiva Educational Association, by means of his admirable series of lectures. This gentleman is a native of New York and was a lawyer of extensive practice in that great city, which he gave up, in order to devote himself to movements of national regeneration. He is a great admirer and student of the Āgamānta, being the spiritual disciple of Mr. Ponnambala Rāmanāthan K.C., C.M.G., of Colombo. The teachings of the Āgamic Mystics have left such a deep impression on the mind of Mr. Phelps that he has assumed the Hindu habit and lives a thorough vegetarian. The great educational work which Mr. Rāmanāthan is now engaged in starting in Jaffna has attracted, for the time, Mr. Phelps into its service and we fully hope that the combined labours of these two talented servants of God will prove a powerful incentive to the furthering of Āgamic studies in that Island. Mr. Rāmanāthan has already completed the preliminary arrangements for the building of a National Girls' Boarding College at Maruthanamadam. Mr. Phelp's appeal also has, so far, been not in vain, as in response to it, the people have already promised to open a number of schools for boys and girls, in order to counteract the influence of Christian Missionaries. On Feb. 28, at the Hindu College Hall, Jaffna, Mr. Phelps addressed a large and influential audience on "Hindu Ideals and their Preservation," with the Hon. Mr. A. Kanakasabhai of the Ceylon Legislative Council in the chair. The address was one of the noblest utterances ever made by a Western in the East. The intense sincerity and feeling with which Mr. Phelps pleaded the holy cause of Hindu Religion and Civilization cannot be mistaken by any one that has read the discourse. We will publish the full text of the address in our next issue.

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Advaitadipika. This is an exposition of Šaṅkara's Philosophy in Sanskrit, written by Šrīmatī Kāmākshi Ammāḷ of Māyavaram and published by Messrs. T. S. Nateša Šāstriār and Co., Oriental Book-Sellers, Māyavaram. Mr. T. S. Nateša Šāstriār has added an English translation to some portions of the original, and the whole book runs up to about 80 pages. As an endeavour at original Sanskrit composition, in prose, by a lady, the book deserves all praise, though the diction and subject-matter remind us of the scholastic disquisitions artificially elaborated by the Navadvīpa Tārkiks of whom Gaṅgešopādhyāya is one of the best known. The peculiarity of their mode of writing is that it enables a man to write fluently and learnedly on a subject without edifying himself or the reader. It will enable one also to advance the most preposterous arguments, if arguments they be, to vindicate the impossible, and make good or prove any proposition that can occur to the human mind. The book before us betrays a great deal of the wordy Vedāntic lore that one is accustomed to hear from the lips of pseudo-Šāṅkarins in their 'debating tournaments', but there is little to show that the lady has striven after a life of inward purity and spiritual culture. The translator is apparently her great admirer and states in an English preface that she is an Āndhra Brahmin and, losing her husband when she was a girl, took to the study of Sanskrit Literature and Philosophy. As one of the few Brahmin ladies of South India, who can read and write Sanskrit with ease and grace, the authoress has our best wishes for her further progress in the line she has marked out for herself. But our parting counsel to her will be that, instead of following the lead of Madhusūdanasarasvati and Brahmānandasarasvati, she may as well endeavour to study the writings of Sadāšiva-Brahmendra and Appaydīkshitāchārya, as their expositions of the right phase of Šaṅkara's Mystic Idealism are sure to bring her nearer the Goal.

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The Tamilian Archælogical Society.

The Report of the Tamilian Archælogical Society for the year just closed has recently been laid on our table, and it gives us great pleasure to say that it marks a useful record of progress in many directions. We extract the following paragraphs therefrom for the information of our readers:—

"At the close of 1908 the Society had 86 members on its rolls. There were 14 new admissions during the year while the Society lost 3 members by death. The total strength therefore at the close of 1909 stood at 97 including members in Ceylon, London and Paris.

"The Society regrets to record the loss it has sustained by the death of three members who were taking a keen interest in its advancement. The late Paṇḍit Tiruchittambalam Piḷḷai of Coimbatore was a critical scholar of Tamil Literature who worked with much historic zeal. In the death of Mr. S. Kailāsam Aiyyar, B.A., of Trichinopoly, the society has lost one of its chief guiding spirits. He was one of the prime originators of the T. A. Society and in various matters, literary and otherwise, connected with it he usually brought to bear a free, critical and unbiassed mind conspicuous for its wide grasp and liberal culture. In the years 1902 and 1903 he took a prominent part in working against the proposed abolition of the vernaculars from the University curriculum of studies and it may be mentioned that the inception of the T. A. Society was mainly due to his exertions in this direction. His untimely death is a great loss to the Society as well as to the Tamil Country. Mr. R. Śivakoḷundu Mudaliar of Madura who was also cut down in the prime of his life was an ardent lover of Tamil literature and gave promise of becoming a useful member of the Society in time.

As announced in the report for 1908, the *Tamiḷian Antiquary* No. 3 containing a reprint of the late Prof.

P. Sundaram Pil̤l̤ai's work entitled *Some Milestones in the History of Tamil̤ Literature or the Age of Tiru Jñāna Sambandha* was issued in April 1909 with an introduction from the pen of M. R. Ry. Rai Bahadūr V. Veṅkayya Avl., M.A., Government Epigraphist, Simla, and a biographical sketch of the author by M. R. Ry. K. G. Šesha Aiyyar Avl., B.A., B.L., High Court Vakil, Trivandrum. The book was long out of print and the Society in reprinting it has not only helped to satisfy the general public demand, but has placed the conclusions of the late Professor within easy reach of students engaged in active research work. As evidenced from some recent writings in the local press, the reprint has been the means of stimulating thought in the field of South Indian Chronology and thus indirectly helping the objects of the Association.

"As regards the collection of essays on the age of *Māṇikka Vāšagar*, a portion was issued in December 1909 as *Tamil̤ian Antiquary No. 4* which contained two articles:—(1) "Māṇikkavašagar and His Date", by M.R.Ry. K.G. Sesha Aiyar Avl. B.A., B.L., M.R.A.S., High Court Vakil, Trivandram, and (2) Māṇikkavāšagar and the Early Christians of Malabar", by M. R. Ry. T. Ponnambalam Piḷḷai Avl., M.R.A.S., Retired Excise Commissioner, Travancore. The first is a digest of several papers that have appeared from time to time on the much debated question of the age of Māṇikka Vāšagar and Mr. K. G. Šesha Aiyyar has done full justice to his work. In the second paper it has been suggested by Mr. T. Ponnambalam Piḷḷai for the first time in South Indian Historical researches that the proper place wherein to search for the *Peruṉturai* of Tiruvāšagam would be the West Coast of S. India and not the Pāṇḍiyan Country as the later Purāṇic writers supposed. This suggestion has naturally thrown open a fertile field for scientific research.

"No. 5 of the Tamilian Antiquary, also issued in December 1909, contained the following papers:—

1. "Glimpses of Ancient Dravidians" by M. R. Ry. E.S.W. Senāthi Rājā Avl., L.L.B., of the Middle Temple, Barrister-at-Law, M.R.A.S., M.A.S. and M.R.S. of Paris.

2. "The Augustan Age of Tamiḻ Literature" by M. R. Ry. S. Kṛishṇasāmi Aiyyaṅgār Avl., M.A., M.R.A.S.

3. "The Ten Tamiḻ Idyls" by the late Prof. P. Sundaram Pillai, M.A.

(4) "Tamiḻian kingdoms" by Dewan Bahadūr T. M. Raṅgachāriyar Avl., B.A., B.L. and M. R. Ry. T. Dešikāchāriyār Avl., B.A., B.L.

"These learned essays were reprinted from various periodicals with a view to bring them together ready for reference in connection with the Society's work. The Society takes this opportunity to offer its thanks to the editors of those journals for having kindly permitted the articles to be reprinted.

"PROGRAMME FOR 1910:—As far as it can be foreseen it is proposed to issue as Tamiḻian Antiquary No. 6., Dr. Pope's Puṟaporuḷ, an epitome of the ancient work Puṟa-poruḷ Veṇbā Mālai, illustrated by quotations from Puṟanānūṟu translated by him. M. R. Ry. J. M. Nallasvāmi Piḷḷai Avl., B.A., B.L., has kindly consented to write an Introduction to this work.

"It is also proposed to issue, in a collected form, papers and essays on the subject of Vālmīki Rāmāyaṇa and South Indian Sociology, as No. 7 of the series.

"It is expected that the second part of the papers relating to the *Age of Māṇikkavāšagar* will also form one of the series.

"The issue of further publications in 1910 will depend upon the co-operation and literary assistance the members may be prepared to render during the year."

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OUR BOOK-SHELF.

1. The Public, Jan. 27, Feb. 4, 11, 18, 25.
2. The Hindu Organ, Feb. 23, Mar. 2, 9, 16, 23.
3. இந்துசாதனம், Feb. 23, Mar. 9, 23.
4. The Indian Nation, Feb. 28, Mar. 7, 14, 21, 28.
5. சைவகுக்குமார்த்தபோதினி, Feb. 4.
6. ஞானசித்தி, Feb. 26.
7. The Theosophist, Mar. 1910.
8. Modern Astrology, Mar. 1910.
9. The Dawn and Dawn Society's Magazine, Mar. 1910.
10. The Indian Businessman, Feb. 1910.
11. Astrological Bulletina, Feb. 1910.
12. Planetary Daily Guide for All, 1910.
13. Mazdaznan Messenger, Feb. and Mar. 1910.
14. The Open Court, Feb. 1910.
15. The Ārya Patrikā, Feb. 26; Mar. 4, 12, 19.
16. The Trained Teacher, Feb. and Mar. 1910.
17. The Carlylean, Feb. 1st and 2nd Weeks, Mar. 1st and 3rd Weeks.
18. The Hindu Spiritual Magazine, Feb. and Mar. 1910.
19. The Oriental Mystic Magazine, Jan. and Feb. 1910.
20. The West Coast Reformer, Mar. 10.
21. The Mahā-Bodhi, Mar. 1910.
22. The Kalpaka, Mar. 1910.
23. Old Moore's Monthly Messenger, Mar. 1910.
24. Reason, Feb. 1910.
25. The Health Record, Feb. 1910.
26. General Report of the 34th Anniversary and Convention of the Theosophical Soc, 1910.
27. Šrī Kṛishṇa Sūkti, Jan. 1910.
28. செந்தமிழ், சௌமியஹூ தைமீ.
29. The Critic, Mar. 15.
30. The Harbinger of Light, Mar. 1.
31. The Ceylon National Review, Mar. 1910.
32. The Prabuddha Bhārata, Feb. and Mar. 1910.

33. Theosophy in India, Mar. 15, 1910.
34. விஜயா, Mar. 23.
35. The Vegetarian Magazine, Jan. 1910.
36. The Psychic, Pisces, 1910.
37. Śaiva Bhāshya Sambodhini, Mar. 13.
38. The Mysore and South Indian Review, Jan. 1910.
39. Self-Culture, Mar. 1910.
40. The International Police Service Magazine, Jan. 1910.

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